

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## PALESTINE MISSION.

(Concluded from p. 732.)

On the 8th day of June Mr. Fisk had a conversation with Abraham Shliffro, in which Shliffro assented to all the leading truths of Christianity, and said that he did not tell his countrymen his belief, but should do it if they asked him. In reply to the inquiry what he supposed the Jews would do to him if he should do this, he said, "Reproach and persecution I think I could bear; but I fear they would secretly take my life."

Mr. F. was told by a Coptic priest that there are thirty or forty Copts, and among them four priests, in Jerusalem. He could not learn that there were any Syrians, except a bishop, one priest, one layman, and a few nuns. An Abyssinian priest represented the Abyssinians, Copts, Armenians and Syrians as all united and good friends.

June 16. In the afternoon we made a visit to the Greek Metropolitans, and then went into the library of their convent. Among the manuscripts we found an ancient copy of the New Testament, which we spent some time in examining. The disputed passage, 1 John, v. 7, is entirely wanting. The 7th and 8th verses stand thus; "For there are three that bear record, the spirit, and the water, and the blood," &c. Acts xx. 28, reads thus; "Church of the Lord and God, (*τοῦ Κυρίου καὶ θεοῦ*), which he hath purchased" &c. 1 Tim. iii. 16, and Rom. ix. 5, are as in the common copies now in use.

17. We went to the nunnery of St. Mary the Great. There are twenty eight or thirty nuns. Several of their rooms are well furnished, and they received us with much civility. We conversed with them a long time on religious subjects. They remembered the visit of our dear Brother Parsons, and spoke of it with pleasure.

The whole number of Greek convents in Jerusalem is fourteen. Most of them are designed principally for the accommodation of pilgrims. There are generally but very few monks or nuns in them, and in one instance the Superior occupies his convent alone.

Friday, June 20. A little past noon we walked down to the west wall of the temple on mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple. The wall where we saw them appeared to be 50 or 60 feet high, in the lower part of it were nine rows of stones, each about three feet and a half thick; and then sixteen rows of smaller ones. These two parts of the wall appear

to have been built at different times. Probably the lower stones were employed in the second temple; for, though its walls were thrown down, there is no reason to suppose that all the stones were removed. The Jews themselves say that no part of the wall of the second temple now exists. The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! A Jew accompanied us. In the market a Turk, too lazy to light his own pipe, called on the Jew to do it for him. The Jew refused, and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted. Soon after this a Turkish peasant, who was carrying a sack of water, called to the Jew, in a very domineering manner, to assist in emptying the water into a vessel. We interfered, and nothing more was said. Poor Jews! when will they learn the true cause of their oppression, and repent, and turn to God?

Lord's day, June 22. This is the Pentecost of the Oriental Christians. We arose soon after day break, and went out to mount Zion. Without the city, on the summit of the mount, is the burying place of the Christians. The Greeks hold one part, the Armenians another, and the Catholics a third, all in the same plat of ground. The Greeks resort this morning to that place to pray for the dead. One of the bishops and a great number of priests were present. The multitude stood up while prayers were read, and sat on the ground to hear lessons from the scriptures. During this service three priests, with censers in their hands, walked about among the tombs, and said short prayers whenever requested to do so by surviving friends, from whom they received fees on the occasion. The Greeks do not believe in purgatory, yet they pray for the dead, and have a confused idea that the dead may, in some way or other, be benefited by their prayers.

South-east of this burying ground is a

small Turkish village which the Jews call "the city of Zion." It is surrounded by a wall, and contains several houses and a mosque. Here according to tradition are the tombs of David and his successors. See 1 Kings ii. 10, and xi. 43, and xiv. 31. Christians also believe that in this place Christ instituted the Holy Supper; but neither are the Jews now permitted to enter the tombs of their kings, nor the Christians the room where they believe their Lord instituted the holy sacrament. Just before the Greeks concluded their service, the Armenian Patriarch, with a considerable number of priests and people, came out of a convent and went in procession, preceded by a Janizary, as is common on such occasions, to their burying ground, to pray for their deceased friends. We went into the Armenian convent. Its chapel is small but very richly ornamented.

From the burying place the Greeks returned to the city and went to the church of the Holy Sepulchre. The archbishop of Lydda presided. The priests who were to assist him in the service came out from behind the altar, and bowed before it with their faces to the floor, and then in the same manner before the Archbishop, kissed his hands, bowed again, and then prepared to commence their unintelligible repetition of prayers. But I am tired of describing, and even of witnessing this endless round of ceremonies.

26. Busy in preparing to leave Jerusalem. During two months that we have been here, we have sold eighty-four copies of the Scriptures and given away fifty-two, and 770 tracts. Brother Wolff remains to labour a little longer among the Jews, and after that he proposes to rejoin us on mount Lebanon.

On the 27th they left Jerusalem, spent the following night at Ramle, the ancient Arimathea, passed through Lyd, the Lydda of the scriptures, in the morning, and arrived at Jaffa in the course of the second day. From Jaffa they set sail on the 2d of July, in an open boat, for Acre, where they arrived the next morning. They had to wait an hour in their boat, till permission was obtained from the Pacha for them to land. "This is the law concerning all foreigners who visit Acre." On the 4th they arrived at Tyre.

Tyre is a walled village, and stands on a peninsula, which was formerly an island. See Isaiah 23d, and Ezekiel 26th, and 27th and 28th. Maundrel describes Tyre in 1697 as being completely in ruins, "there not being so much as one entire house left." "Its present inhabitants, (he observes,) are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing."

In 1820 the Greek Catholic Archbishop estimated the whole population at 3500. Mr. Fisk inquired of two men, one of whom said 500 Mussulmans and as many Christians, the other said 500 Mussulmans and 300 Christians. The accuracy of such estimates is of course uncertain.

July 5. About six o'clock we left Tyre for Sidon. At half past 11 we saw a village on the mountains on our right, which the Arabs call Sarphant, supposed to be the ancient Sarepta, Luke iv. 26, and Zarephath, 1 Kings xvii. 9, 10, and Obad. 20th. At 3 we arrived at Saïde, (Zidon,) and took up our lodgings in the house of the English Agent. We soon after had the happiness to meet with the Rev. Mr. Lewis, a missionary from the London Jews Society, who came out with Mr. Way.

By Mr. Lewis they received letters, and Bibles and tracts for distribution, from the missionaries at Malta. Much of the next day, which was the Sabbath, they spent with much satisfaction in his society. "We rejoice, say they, to see the number of missionaries increasing in this country."

The population of Sidon was estimated by one man at 100 or 150 Jews, 300 or 400 Christians, Maronites and Catholics, and 5,000 or 6,000 Mussulmans. By another, 4,000 Christians, and 6,000 Mussulmans.

On the 10th they went from Sidon to Beyrout. On their way they passed two small rivers, of which Mr. Fisk says, "Though these streams are mere rivulets, yet except the Nile and the Jordan, they are the largest I have seen in the East."

13. We called to pay our respects to the Reverendissimo, or superior of all the Latin convents in the Holy Land. We knew him at Jerusalem, and he is now making a tour to visit the convent in these parts. We conversed with him about the Millennium. He does not believe there will be a Millennium. Satan is already bound by the efficacy of Christian Catholic Baptism, as much as he ever will be. The Jews are at last to be converted, and their conversion is to be a sign that the end of the world is at hand. But whether there will be a Millennium or not, he says, is not an article of faith, for the Church has never given her decision on the subject.

#### *Beyrout as a Missionary Station.*

14. One consul estimated the population of Beyrout at 14,000 or 15,000; another at only 3,000 or 4,000. Mr. Fisk judges the least number to be nearest the truth. Of this place as a missionary station he writes thus.

Beyrout seems to me to possess many important advantages as a missionary station. It is situated at the foot of mount Lebanon, and a missionary might very profitably spend the hot months of the



summer among the convents and villages of the mountains, many of which are within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand, it is only one or two days sail to Cyprus. On the coast south of Beyrout you reach Sidon in one day, and Tyre in two, and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places, and to supply them with books. In Beyrout itself a missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance which, though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find, oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English Consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyrout, than at any other place which I have seen in Syria.

#### MEMOIR OF HOWARD.

(Concluded from page 728.)

We regret that our limits will not permit us to reprint the whole article respecting this great and good man, as it appears in the Literary and Evangelical Magazine. We must confine ourselves to the following extracts.

From Holland, Howard proceeded to Germany; thence to Prussia; and passing through Silesia and Bohemia, he went directly to Vienna. In this city he spent 15 days examining the prisons. And here he states the method employed in protecting himself against infection. "Next to the free goodness and mercy of the *Author of my being*, temperance and cleanliness are my preservatives. Trusting in *Divine Providence*, and believing myself in the way of my duty, I visit the most noxious cells, and while thus employed, '*I fear no evil*.' I never visit an hospital or prison before breakfast, and in an offensive room, I seldom draw my breath deeply."

At Vienna, Howard gave a striking instance of his intrepidity and love of truth. Dining at the table of Sir Robert Keith Murray, British Ambassador at the Austrian court, the conversation turned on the torture, when a German gentleman of the

party observed, that the glory of abolishing it in his own dominions belonged to his Imperial Majesty. "Pardon me," said Howard, "his Imperial Majesty has only abolished one species of torture, to establish in its place another more cruel; for the torture which he abolished, lasted, at the most, a few hours: but that which he has appointed lasts many weeks, nay sometimes years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole in Calcutta, from which they are taken only if they confess what is laid to their charge." "Hush, said the Ambassador, your words will be reported to his majesty." "What! replied he, shall my tongue be tied from speaking truth, by any emperor or king in the world? I repeat what I asserted, and maintain its veracity."

From Germany, Howard next went to Italy, which he traversed on the same errand of philanthropy.

From Italy, Howard went to Switzerland, and from that country to Germany, from Germany to Flanders, and thence through France to England, inspecting prisons, on the whole of his journey. On arriving at home, he scarcely allowed time for necessary repose, before he began what may now be called his usual journies through England, Scotland and Ireland, solely as before, for the purpose of detecting abuses, suggesting improvements, and relieving misery. Having gained by these means, a large additional stock of information, he published, in the year 1779, "an appendix to the state of prisons in England and Wales, &c."

The labours of Howard, as has been before remarked, excited much interest in England. A project was formed for erecting penitentiaries in London or its vicinity, similar to the *rasp and spin houses* in Holland, and he was appointed one of three supervisors for carrying the plan into effect. It was not long, however, before Howard felt himself compelled to resign his office. And as he could not live contented unless engaged in benevolent labours, he resolved to visit the prisons in the north of Europe. Accordingly he sat out in 1781, and spent nearly the whole of that year in executing this determination. In this extensive tour, he travelled upwards of 4000 miles, and witnessed extreme wretchedness, as well as endured incredible hardships in his benevolent labours.

From Russia, Howard travelled through Poland, Prussia, the Netherlands, &c. and returned to England about the close of the

year. In his own country, he suffered nothing but the necessary attention to the education of his son, to interrupt his visits of mercy. And in the year 1783 he set out on another foreign journey to visit the prisons and hospitals of Portugal, Spain, France, the Netherlands and Holland. In the same year he travelled into Scotland and Ireland, besides visiting many prisons in England. In the year 1784, he published another appendix to "the state of prisons," with a new addition to the principal work; in which he incorporated all the new discoveries which had been made in his three years' preceding labours.

In one of his rough memorandum books, in which he inserted the particulars of his tours, he summed up the number of miles travelled by him in less than ten years, for promoting the reform of prisons, and found the total to be 42,033. To this he subjoins the following words. "To God alone be all the praise. I do not regret the loss of the many conveniences of life: but bless God who inclined my mind to such a scheme."

The remainder of the year 1784, was spent at home, in the enjoyments of friendship, attending to his tenants, and performing his customary acts of private benevolence.

A great number of interesting anecdotes are recorded by Howard's biographer, during this period of his work. But we have room for very few. We were particularly struck with an account, pp. 454—5, of a galley slave at Toulon. The poor creature when about fourteen years of age, took part with some boys in a riot at Paris, in which a gentleman lost a gold headed cane. For this offence, he was sent to the galleys for life. After having been there four or five years, he procured a Bible, and having learnt himself to read, *through close attention to the Scriptures*, he became convinced that the religion in which he was educated was anti-christian, and therefore publicly renounced it; embraced and openly defended the Protestant faith; and by exemplary and irreproachable deportment, established a character of great respectability.—"The Bible, the Bible is the religion of Protestants."

During this visit of mercy, Howard was treated with great distinction by a number of exalted personages. The grand duke of Tuscany invited Howard to dine with him at Leghorn. The invitation was very politely declined; because it would have retarded the philanthropist *three hours* in prosecuting the great objects of his journey. At Rome he was privately introduced to the Pope, it being understood, that the cer-

emonies of prostration, &c. would be dispensed with. At parting, the Pope laid his hand on his visitor's head, good humorously observing, "I know you Englishmen do not mind these things, but the blessing of an old man can do you no harm."

At Vienna, Howard had a private interview with the emperor Joseph, to whom he spoke with the greatest freedom, pointing out mistakes and abuses in the prisons, hospitals, and houses of correction. Joseph appeared greatly pleased with his manly independence of character. The courtiers of this monarch were thus made anxious to pay attentions to the philanthropist. The following ludicrous yet highly characteristic incident among others took place. The governor of Upper Alsace, a vain man, and his countess, still vainer, *honoured* Howard with a visit. With a very haughty air, the governor inquired into the state of prisons in his government. "The worst in all Germany," said Howard, "particularly in the condition of the female prisoners; and I recommend your countess to visit them personally, as the best means of rectifying abuses in their management." "I!" said she, "I go into prisons!" and hurried away with her husband so rapidly, that Howard said he was seriously afraid she would fall down stairs. He nevertheless called after her with a loud voice, "Madam, remember that you are a woman yourself, and must soon, like the most miserable female prisoner in a dungeon, inhabit but a small space of that earth from which you equally originated."

During Howard's absence on this visit, he received the overwhelming intelligence that his son had become a lunatic. A man, named Thomason, a favourite and confidential servant of Howard, but withal an accomplished hypocrite and abandoned profligate, led young Howard into every species of dissipation, and there is no doubt but that *THE INDULGENCE OF THE PASSIONS was the cause of his derangement*. This most grievous calamity, while it was felt with all the keenness of parental sensibility, was borne with the fortitude of a christian.

About the same time, he was informed of a design to express the gratitude and admiration in which he was held by his countrymen, by erecting a monument or statue to his honour. This design, instead of consoling his wounded feelings, only added to his distress. He always refused to have his portrait taken; and when he learned what was intended, he wrote immediately to the gentlemen most actively engaged in the scheme, saying, "But to the erecting



a monument, permit me in the most fixed and unequivocal manner to declare my repugnance to it; and that the execution of it will be a punishment to me. It is therefore, gentlemen, my particular and earnest request that it may *forever* be laid aside. This request was complied with as long as Howard lived.

In the years 1787—8 he employed his time in visiting gaols and bridewells in England; and in the year 1789 he published his work on Lazarettos. It would be endless to record his acts of private benevolence, and instances of his deep devotion and fervent piety. His diaries and memorandum books contain very striking expressions of the habitual exercises of his mind.

After having published his work on Lazarettos, he resolved again to make a visit of humanity to the continent of Europe. It did not appear to his friends in England, that, in this case, he had any specific object in view, but that in general he resolved to travel, that he might find opportunities of exercising benevolence on that great scale to which his mind had been so long accustomed. He accordingly left his country, with a strong presentiment that he should never return, and went first to Holland. To a friend in Utrecht he stated that "his object was to acquire the most accurate information possible relative to the *plague*, the nature of the disease, the best mode of treating it, and the means most effectual for its cure, or its prevention. This information he intended to communicate to the world, in order that all Europe might be benefited by his researches, and a plan, perhaps, ultimately devised for preventing this direful scourge, from being introduced into those countries whose governments might possess judgment to adopt, and energy to execute such a scheme; or in the event of its dismal introduction, for arresting its progress and accomplishing its cure." \* \* \* "And oh! how I should bless God if such a *worm* is made the *instrument* of alleviating the miseries of my fellow-creatures, and of connecting more strongly the social bond, by mutual exertions for mutual relief. If one person has received good, spiritual good by my labours, it is an honour for which I cannot be too thankful—Let us bless the Lord for all things."

From Holland, this great Philanthropist proceeded through the north of Germany, Prussia, Courland, and Livonia to St. Petersburg, thence to Moscow; and from Moscow to Cherson on the borders of the Black Sea. At this place, he caught

an infectious fever by which his life was brought to a close, on the 20th of January, 1790.

It is needless here to say that Howard died as a Christian. The last words, that were traced by his pen, indicate his sole and entire reliance on the atonement made by the Son of God. And his last conversations exhibited him as fearless of death, and waiting only for the summons from his heavenly father. "Death," said he to admiral Priestman who residing then at Cherson, visited him in his sickness, "Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured the subject is more grateful to me than any other."

During his sickness he received letters from England informing him that his son was better, and that hopes were entertained of his restoration. This intelligence seemed to shed joy on the soul of the dying father; and he charged his attending servant to tell his son how often, and how earnestly his father prayed for him, and how affectionately he sent his paternal blessing.

It was Howard's earnest wish that his funeral might be *cheap* and *simple*. He directed that a plain slab of marble should record his name, his death, and no more. The following, with the dates filled up, is the epitaph which he composed for himself:

JOHN HOWARD

Died at [Cherson] in [Russian Tartary]  
[January 21st\* 1790.] Aged [64]  
*Christ is my hope.*

From the *Boston Recorder*.

## RELIGION OF THE GRAND LAMA.

*Extracted from a Dissertation read before the Society of Inquiry, in the Theological Seminary, Andover, March 9th, 1824.*

The religion of the Grand Lama has existed from an unknown period of antiquity. The Grand Lama resides in Thibet, a country, bounded on the east by China, and situated between the parallels of the 20th and 40th degrees of north latitude.

Lamaism embraces one third of the human family. It is the only established religion of China, and is spread over all that vast extent, bounded on the west by the river Volga, east by the Gulf of Corea,

\* We copy the record here. But all accounts agree in stating that he died on the 20th. We cannot account for the variation.

north by the frozen Ocean, and south by Hindostan.

The worshippers of the Grand Lama, adore him as a being possessing all the attributes of Deity. His soul is the God Fo. He knows all things—can send prosperity or adversity, and impart divinity to every thing he pleases. He is rarely, if ever seen by common worshippers, except in the rear of some distant window. The kings of Tartary, by rich gifts obtain his blessing, which he bestows by putting his hand on the top of their heads, while they kneel before him. But he does not condescend to answer, or hold conversation with the greatest monarch in Asia. He is viewed in the most amiable light, and would never deign to pay the least attention to frail mortals, were it not to bestow on them forgiveness of sin, mercy and consolation. Those who annually come a thousand miles to bring presents, and pay their devotions, return highly gratified, if they are permitted so much as partially to see his face. His residence is the centre of an immense palace, on the top of Patelli, or holy mountain, near the Burrampooter, and about seven miles from Lassa, the capital of Thibet. His palace, or rather immense block of temples, is built of stone, and inhabited by 700 Lamas, who are attached to the holy personage, and perform daily worship. The central part, as we approach the holy place of his residence rises to an enormous height. It is finished with a huge belfrey, many courts, lofty halls, terraces and porticoes, all embellished with paintings, varnishes, gildings, &c. according to the Chinese style. In the centre is a splendid room, corresponding to the Sanctum sanctorum of Solomon's temple, illuminated by circles of sparkling lamps, where stands the musnud on which the Grand Lama sits.

The musnud is a fabric of silk cushions of down, piled one above another, until the seat is elevated four feet from the floor. An embroidered silk covers the top, and the sides are decorated with silk tapestry of various colours.

The Grand Lama wears a great robe of yellow satin, with a fur border. A blood-coloured scarf encircles his shoulders. His head-dress consists of a kind of mitre of yellow satin, with four corners turned up, and trimmed with a very fine kind of sable fur. His gaiters are red satin, bound and striped by seams and cordage of yellow lace. This whole uniform is variegated and decorated with gold, silver, pearls, jewels, and precious stones, in endless variety. In this situation the immortal Lama passes

his time, with no other employ than that of laying his hand on the head of worshippers of the highest rank and greatest wealth. Those who are found worthy of admittance, after depositing their gifts, consisting of talents of gold, silver, &c. are conducted in by two Lamas of high rank. A portrait of the Grand Lama is hung at the entrance of the court. Common worshippers after delivering their gifts to the Lamas, are permitted to advance up to the outside of the court yard, and pay their devotions to the portrait as to the god himself. They fall on their knees, and after bowing their heads to the ground nine times, close their hands, offer their prayers, and return to their countries with glorious prospects of future felicity. From the temple the mountain seems to descend uniformly in every direction. There are circles of buildings of superb structure round the mountain, commencing a little distance from the temple, as a centre; from which point, the circles fall behind each other like retiring waves, until they reach the plain. Bentick says more than 20,000 Lamas reside in these several circles that extend round the foot of this mountain, according as their rank and dignity render them more worthy to approach the person of their sovereign Pontiff. Every circle is embellished with parallel rows of shady trees, and inhabited by Lamas, who dress according to the rank of their respective circle. Those Lamas who reside in the higher circles, possess great wealth and sanctity of character, and to maintain these high pretensions to holiness, they seldom appear before the multitude. We can hardly imagine a scene better calculated to overwhelm the superstitious worshipper than the ascent of the holy mountain. Every step becomes more and more sacred, and brings him nearer and nearer to his eternal sovereign. The Christian cannot contemplate the multitudes ascending this mountain from all parts of Asia, without praying for that period when the "mountain of the Lord's house shall be established in the top of the mountains, and all nations, shall flow unto it."

The most devoted worshippers of the Grand Lama, believe that he never dies, except in appearance. When the body which he inhabits becomes infirm, his soul pays the tribute of nature by forsaking it, and flits away to occupy the body of some child. Tartar princes have sometimes made search to find this child, but the Lamas alone understand the marks by which he is distinguished, or rather the body



which the god had appointed for his next residence. The new mortal part is no sooner found, than the news is proclaimed, and it is conducted into the monastery at Terpaling, to pass a few years in retirement. The infant Lama resides in the centre of this monastery, which is a mile in circumference, enclosed by lofty walls and situated on the summit of a high hill. In this pile of buildings, 300 priests perform religious service with Teshoo Lama, until the recently assumed house of clay is prepared for the divine employment of the musnad on the holy mountain.

In 1783 the Governor of British India sent Mr. Turner on an embassy to this immortal spirit, then imbodyed in an infant eighteen months old. Although the Emperor of China had given the most strict orders that he be kept in perfect privacy, Mr. Turner found means to obtain access to his presence. After being introduced, and presenting the Governor's gift, Mr. Turner received a hint, that he must not conclude the god could not hear and understand, because he was unable to speak. Fearing the censure of infidelity, the ambassador turned to the little fellow, who sat on a kind of throne, and addressed him as follows. "The Governor, on hearing of your decease, was overwhelmed with grief and sorrow, and continued to lament your absence from the world, until the cloud that overcast this nation was dispelled by your re-appearance; and then, if possible, a greater degree of joy took place than he had experienced of grief on receiving the first mournful intelligence. The Governor wishes you may long continue to illumine the world with your presence." The little creature kept his eye on Mr. Turner, and repeatedly nodded, as though he understood and approved every word. During the visit he took out of a golden cup some sugar, and reached out his arm to give it to Mr. Turner. The Lamas afterwards remarked that it was extremely fortunate for the English that the young Lama regarded their ambassador with such notice, and that in his former body he had a partiality for that nation.

It is impossible to determine what education he receives at the monastery, as the retired nature of his employment in after life affords no opportunity for a display of learning or talents. The Jesuits say he is instructed in the history of himself, while a resident of other bodies, that have successively yielded to mortality.

(To be Concluded.)

The following letter from the pen of the late very pious Bishop Horne, not published among his works, presents the private character of the author in so interesting a light, and contains so much excellent remark, that it cannot fail to gratify and instruct our readers.

[Theol. Rep.]

MAG. COLL. July 12th, 1755.

*My Dearest Charles :*

As it has pleased God, who orders every thing for the best, to separate us for a time, so that we cannot pass our hours together, as we used to do, in reading the Holy Scriptures, and talking one to another of the things God has done for us, and requires us to do for him, we have nothing left but to pray earnestly for each other, that we fall not into temptation, and communicate our thoughts in writing for the establishment of our faith. Be not discouraged, my beloved friend, at what has happened. It is not this, or that person, that has taken you from us, but he who orders and disposes all events according to his infinite wisdom, and unbounded love. And this, you may depend upon it, is done for great and glorious purposes; at least for the trial of your own faith, that, being more precious than gold, it may come out brighter from the furnace of temptation. There are two methods the enemy has of attacking the children of God, threatening and alluring. One of these the strength from above has enabled you to stand; and fear not but the same strength will make you more than conqueror over the other. The God who delivered you out of the paws of the lion, and the bear, and the uncircumcised Philistine, will (if you continually pray to him) enable you to dash from your lips, untasted, the gilded cup of pleasure and vanity, now offered and pressed upon you by the world, to charm your faith to sleep, and rob you of the jewel of everlasting salvation. Oh keep a watchful eye upon this mother of fornication, and let her not bewitch you with her sorceries, as she does the kings and great ones of the earth. When you went from hence, the world, I know, had no charms for you; its cares, honours, and pleasures were as insipid to you, as the kingdom of God and his righteousness are to others: and when alone in your little garden, with a Bible in your hand, no person, I am well assured, could more heartily subscribe that sentence of the blessed apostle, "Having food and raiment, let us be therewith content." This happy temper of mind, my dearest Charles, keep and hold fast. Remember

it was formed upon thorough conviction and sound judgment, in the hours when you were best disposed to understand and settle the true value of things. Let not therefore any supposed highness of spirits, occasioned by worldly joys and pleasures, make you alter an opinion grounded upon the everlasting truth of the Almighty God. For the world, whatever face it may put on, on this side of the water or the other, is nothing but fuel for the fire of vengeance. Remember that all the saints of God were strangers in the foreign country of this world, foreign indeed to the heirs of glory! they confessed themselves pilgrims and sojourners, without any possession but a burying place. And, O remember (for it is worthy to be engraved with the point of a diamond upon your heart forever!) that He who made the world, and therefore best knew its true value, chose to have nothing from it—but its abuse and reproaches. Be strong, therefore, my much loved friend and brother, be strong, not in yourself, but in the Lord, and in the power of his might. Besides frequent ejaculations, whatever you are about, to the throne of grace, fail not, at any rate, to steal some portion of each day, for reading, meditation, and prayer. Read the Blessed Book, the fountain of all comfort, and apply by faith to yourself what you meet with there. Digest the heavenly food by meditation, and then turn it into prayer for its accomplishment in you. Forget not a daily examination of the state of your soul, that you may know what temptations are most prevailing, and wrestle with the Angel of the Covenant for a blessing on your endeavours to overcome them. Pray with the same earnestness you would have done, had you been with the three children in the fiery furnace. When you are assaulted by pride, vanity, and lust, look down into the grave and see yourself the food of worms and serpents; when you are perplexed with doubt, fear, and anxiety, look up to heaven and see Jesus standing at the right hand of God. That this same Jesus, who is ever ready to succour them that are tempted, having been tempted himself with all the kingdoms of the world, and the glory of them—that he may preserve you unhurt and unspotted in the midst of this evil and adulterous generation, and present you faultless, in the robes of his perfect righteousness, before the presence of his Father with exceeding joy—is a prayer offered up in the same earnestness of supplication, with which he prays for his own soul, by, my dearest Charles,

Your affectionate Brother in the faith of Christ,

G. HORNE.

To Mr. Charles Poyntz, Spa, Germany.

*From Israel's Advocate.*

### LOVE JEWS.

Jesus Christ gave to his disciples a new commandment; which was, that they should love one another, as he had loved them. This commandment of love is obligatory upon us all. God is love; and so loved the world of mankind, that he manifested himself in the flesh of the Son of Mary, the Virgin; and this humanity and child of Mary, was made under the law dispensation to redeem Israel from it, and introduce them into a new and higher dispensation of the *spirit*, called the *new covenant* by the prophets; under which the law was to be written, not on stone or parchment, but in the mind and heart. So that no man need teach his neighbour, or learn knowledge from the lips of the priests; nor men need shepherds or priests, for the Lord would himself be the one shepherd and only priest, light, and teacher. The light to enlighten the Gentiles, and the glory of his people Israel. Thus unto Israel was born a child, whose name (agreeably with Isa. ix.) is called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end." God thus manifested in *humanity*, explains who he is, that is the *root* and *branch* of Jesse: a *root*, as Father of eternity, and a *branch*, as Son of Jesse and David, Isa. xi. This root is to be the *ensign* of the Gentiles, who are to be truly godly, partaking of his holy spirit in them. This root is the *ensign* to be "*set up for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*" This is the little stone of Daniel, whose kingdom has been set up in the days of the fourth empire. It will smite the ten toes of the image of Roman dominion, which is divided, and is partly strong and partly broken. This stone will destroy the selfishly established kingdoms of Europe. Hereafter new and self-denying kingdoms, republics or commonwealths, and common interests, shall arise; and the little stone, the little church, the little kingdoms of the Prince of Peace, shall become a great and spiritual Mount Zion, covering the whole earth. For out of this Mount Zion, where nothing can hurt or destroy; and where peace reigns, shall go forth the law of the new covenant,



and the word of the Lord from Ezekiel's *Jerusalem*; which is a spiritual one, "in which (said God to Ezekiel, ch. 43. 7,) is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and my holy name shall the house of Israel no more defile, &c." From this *New-Jerusalem* shall flow the holy waters, described in Ezek. 47, and every thing shall live whither this Holy water cometh. Because these waters are to issue from the sanctuary; and God's Mount Zion shall cover the whole earth.

The aforesaid new commandment of the root and offspring of Jesse and David, should be a law for ever. The Christian professors should *possess* this love towards the Hebrew strangers that are scattered among us. Nominal Christians in Europe have persecuted this part of the human family, instead of loving them, or being kind to these strangers among them.—They have not treated the Hebrews as they would like to have been treated, had circumstances been reversed. As they are our neighbours, we are bound to love them as ourselves; in the love with which God loves them; and he is no respecter of persons. God pities them, and so should we.

I rejoice to perceive the love and pity of many Christian professors are extending to the Jews, who are scattered and peeled among us. We should be reminded that they were strictly commanded in Deut. 13, to put to death any prophet who giveth any sign or wonder to turn them away from the Lord their God; though the sign or miracle come to pass. "For the Lord your God," says Moses, "proveth you, to know whether you love the Lord with all your heart and with all your soul." This shows us one reason why, in their formal state, they crucified Jesus, and put him to death as an impostor and deceiver, and a blasphemer of the true God, and of the law written on stone and parchment. Therefore, they said, he was a destroyer of the law, a breaker of the Sabbath, and gave signs and did wonders to prove he was God, and the Son of God; or God manifest in the flesh, so as to be the root and offspring of David. They said, "we have a law, and by our law he ought to die; because he did miracles to make them believe he was the Son of God, or the Lord himself." Christians are you better now than the Jews were then? Would you permit Jesus Christ himself, were he now a poor illiterate man, to enter your pulpits and preach against

your sectarian creeds and anti-christian doctrines? Had you been in the Jews' situation, would you not have done as they did? I believe we would! then Lord forgive us! They mistook and misinterpreted the law which they thought took the life of his Son from among them. They did not know God in spirit; therefore, when he manifested himself in the flesh, as Immanuel, (*with us God*), or as the Messiah, the Lord, the bread from Heaven, they spurned his miracles and words, and put him to death as a blasphemer, Sabbath-breaker, and subverter of the Lord's law; yes as one who made himself equal with God. Are not Jews our brethren? Are they our elder brothers? They are. Let us love and esteem them. They worship Jehovah the only Saviour. So do we worship the same God with us, the Immanuel, God manifest in the flesh. For unto true Christians now, as to the Jews formerly, a Son is born, unto us a Child is given, and his name is called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, &c. The Lord our God is *one*, and he only can save any. So says the Jew, and so say true and unprejudiced Christians.

CAMDEN.

#### NOAH'S SACRIFICE.

We left Noah floating, with his family, upon the bosom of an overwhelming deluge, which had exhausted the fountains of the deep, to wash away the stains of guilt from the surface of the earth. We are now to accompany this favoured family, from the ark that preserved them, to the wasted, deserted plains, once more visible. What an interesting picture, does the sacred historian present to the eye of the imagination! Behold an altar erected—a family surrounding it—the rainbow extending its sublime arch across the face of heaven—and the Eternal himself appealing to it, as the seal of his gracious covenant, and a pledge of security to the human race! On the one hand, may be seen the ark on the elevation of Mount Ararat: on the other, strewed thick and sad, the mournful remains of those who had perished by the waters. All issilent—while the patriarch adores his omnipotent Preserver; and presents his sacrifice, with the mingled emotions of pity of gratitude, and of faith.

*Of Pity*—Could he view the scenes of desolation around him, without suffering one tear of compassion to fall? Impossible! And well might a patriarch's bosom entertain this divine and generous principle, when she takes up her residence a welcome guest, in heaven! She throws her softest tints over those blissful regions, without impairing either their beauty or their tranquillity; and sheds her sweetest balm upon their inhabitants, without destroying either their happiness or their repose. Her lily is interwoven with the roses which form celestial garlands; and her drops of compassion mingle with the tears of exquisite delight, which glitter in immortal eyes. She takes up her everlasting abode in the bosom of the Son of God.—She conducted the Saviour through

every trying scene which he witnessed, in his passage through this valley of tears. "He wept with those that wept;" and "in all our afflictions he was afflicted." She accompanied him every step of his journey; and placed her chaplet of cypress upon his conquering head, when he expired on Calvary. In proportion as we possess the spirit of Jesus, we shall become the companions of pity. She will teach us to bind up the broken heart; to wipe away the tear from the eye of sorrow; and to pour the oil and the wine of sympathy into the wounded bosom. O Religion! how have thy adversaries slandered thee, when they represent thee as hardening the heart! Christianity instructs us to "love our enemies:" teaches those to weep, who never wept before; softens the obdurate spirit; melts down the furious disposition; controuls the furious passions; quickens the sensibilities of nature; transforms the instruments of cruelty, into implements of husbandry; becomes the strongest and most permanent, bond of society; and, in every point of view, meliorates the condition of humanity.

*Of Gratitude.*—As the patriarch had seen, with sorrow, the destruction of the world, he was preserved, in mercy to behold the renovation of it. His consecrated ark had floated safely, during the prevalence of the waters; and now, that they were abated, he descended from it, upon the face of nature, smiling, as a bride newly adorned. He received from HIM, who is the Sovereign Disposer of all events, a promise, that the serene sky should lower no more to destroy; and that the hand that balanced the poles of heaven, should roll the seasons round in their order. "I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood." "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night, shall not cease." With the distinction which had been made between himself and his family, and the whole human race, in a moment of punishment so signal, fresh in his memory; and with these words of mercy sounding in his ears; surely, he could not but kneel before his altar with gratitude. It is gratitude which tunes the harps of heaven, and touches them with the finger of harmony. And when gratitude was extinguished in the bosoms of a third part of the sons of God the order of heaven was deranged, the harmony of heaven was suspended, the symphonies of heaven were silenced; war first reared his hideous form, hell first received existence, and angels became demons. Nor can this sacred principle be annihilated in any bosom, excepting those over which Satan holds undivided empire. It could not therefore be excluded the heart, of Noah."

*Of Faith.*—There extended the seal of the covenant over the retiring cloud. "He believed; and it was counted to him for righteousness." He saw the fidelity of God sparkling in the brilliant colours formed by the rays of the sun, falling upon the descending shower. And did he not look forward to HIM, who would finally remove the curse, plant "a rainbow round about the throne," and "make all things new?" Surely, He, from whom a new world was to spring, was not suffered to remain ignorant of the Redeemer of fallen man! He remembered the promise, that "the seed of the woman should bruise the head of the serpent;" and his sacrifice ascended with acceptance, because he beheld in the type, with the eye of faith, Jesus, the great antitype.

Did Noah find acceptance in raising an altar to God, and in collecting his family around it? Every good man may avail himself of the same privilege, enjoy the same intercourse, and find the same acceptance. Every Christian family will have an altar consecrated to the Deity; before which, they will esteem it their duty, their privilege, and their happiness, to bow; and around which they will assemble to present their morning and evening sacrifice of prayer and thanksgiving. Permit me to press the question. Fathers of families! have you a family altar? Do you stately, and constantly, bring your children, and your household, to a throne of grace, and present them before God? Do you mingle your praise, and your supplications, as the morning pours a flood of light upon your habitation, and the evening stretches her shadows over it? No "flaming sword, turning every way," guards, from access, the throne of God: No darkness, and thunder, forbid your near approach. A voice, from the most excellent glory proclaims, "Draw near, with boldness, to the throne of grace; that ye may obtain mercy, and find grace to help in time of need." To this invitation, is added a command;—"for all these things, I will be entreated." And wo to the man, who lives in the habitual neglect of this command, and keeps his household back from God: for he will "pour out his fury upon the nations that worship him not, and upon the families that call not upon his name!"

[Collyer.]

#### NEW-HAVEN, APRIL 24.

The Treasurer of the American Bible Society acknowledges the receipt of \$3242,54 during the month of March. The issues from the Depository during the same month, were, Bibles, 2023; Testaments, 4174; total 6997.

After a Sermon preached, on the 14th instant, by the Rev. S. E. Dwight in the Old South Church, Boston, a contribution of \$271 was taken up for the benefit of the Greeks.

#### WISCASSET AND ALNA SUFFERERS.

The Joint Committee appointed to solicit donations for the sufferers by fire in Wiscasset and Alna, Maine, have published a statement, from which it appears that the amount of donations in money was \$21,105,64, and the amount of specific articles, as estimated by the dividing committee was \$6,286,36. They also state that "they are happy to find that the sufferers have been made comfortable beyond their expectations, and retain a grateful sense of the sympathy and kindness of the multitudes, who contributed to their relief."—"The bounties generously bestowed have been discreetly distributed."

Messrs. Cummings, Hilliard & Co. of Boston, propose publishing two new periodical works; one to be entitled "American Annual Register," to be published in semi-annual numbers, and forming an annual volume of about 900 pages,



Professor Everett is to be Editor of this work. The other work is to be entitled "United States Literary Gazette," to be published semi-monthly. It is expected the first number will make its appearance the present month, edited by Theophilus Parsons, Esq."

#### POLYGLOTT GRAMMAR.

Proposals have been issued by Mr. Samuel Barnard, and subscribers are received by Messrs. Wadsworth and Campbell of New York, for a Polyglott Grammar of the Hebrew, Greek, Latin, English, French, Italian, Spanish, and German Languages, with notes, observations, &c.

#### CHINESE BIBLE.

The Rev. Dr. Morrison of Canton, has presented to the Biblical Library of the American Bible Society, a copy of the Scriptures translated into the Chinese language by himself, and the late Rev. Dr. Milne.

#### INDIAN IMPROVEMENT.

We are happy to learn that the Committee in Congress on Indian Affairs, directed by a resolution of the House of Representatives to inquire into the expediency of repealing the act making provision for the civilization of the Indian Tribes, have made a Report unfavorable to such repeal. The length of the Report will prevent our printing it. It appears to have been drawn up with a knowledge of what has been done by the various missionary establishments. After stating that more than eight hundred scholars have been taught "whose progress in the acquisition of an English education, exceeds the most sanguine expectations," and that "very comfortable school houses have been erected for the accommodation of the different schools, and in most cases convenient dwellings for the teachers," the Committee give it as their opinion "that the plan of education has been very judicious, and that no pains seem to have been spared to extend to the Indians the full benefit of the Law." The Committee also state that the schools are increasing, that so many applications are made by parents to have their children educated, that some are necessarily refused. "The time of the children is not wholly devoted to their books while at school; the girls are instructed in such arts as are suited to female industry in civilized life, and the boys are required to devote a part of their time in acquiring a knowledge of husbandry. The advances of male and female in these branches are most satisfactory, and have already had no small influence in inducing their parents to become less fond of their erratic life, and more inclined to have fixed residences, and rely for their support on the cultivation of the ground. Such has been the effect of the above circumstances, combined

with some others, not more influential, that at many of the places where schools have been established the Indians have already constructed comfortable dwellings, and now cultivate farms of considerable extent. They have become the owners of property necessary to agricultural pursuits, and for the conveniences of life."

The following paragraph gives a correct statement of the condition of the Indians, and of the wishes of the religious public, and we may add of the community generally, respecting the line of conduct to be pursued respecting them.

The Indians are not now what they once were. They have partaken of our vices, more than our virtues. Such is their condition, at present, that they must be civilized or exterminated; no other alternative exists. He must be worse than savage, who can view, with cold indifference, an exterminating policy. All desire their prosperity, and wish to see them brought within the pale of civilization. The means which have been adopted, and of which the law in question is the foundation, seem the most likely to obtain the desired result. They should not therefore be abandoned. The passage of this law was called for by many of the people, in the most populous and influential sections of our country. Their wishes were made known in a language that evinced a deep interest—an interest not produced by a momentary excitement, but the result of much reflection, and a high sense of moral duty. It may be said, emphatically, that the passage of this law was called for by a religious community. They were convinced of the correctness of their policy, in a political point of view, and, as Christians, they felt the force of the obligations which duty enjoined.—Their zeal was tempered by reason. No fanciful schemes of proselytism seem to have been indulged. They formed a correct estimate of their undertaking, and pointed to the most judicious means for the accomplishment of their wishes. Since the passage of the law, hundreds, and thousands, have been encouraged to contribute their mite, in aid of the wise policy of the Government. However the various denominations of professing Christians may differ in their creeds and general doctrines, they all unite in their wishes, that our Indians may become civilized. That this feeling almost universally prevails, has been declared in language too unequivocal to admit of a doubt. It has been seen in their words, and in their actions.

This Report, so just in its statements, and so honourable to the Committee who presented it, will we

trust be accepted.—It concludes in the following manner.

From the various lights in which the committee have viewed the policy of this law, they are convinced that it is founded in justice, and should not be repealed. They, therefore, submit to the House the following resolution:

Resolved, That it is inexpedient to repeal the law making an annual appropriation of ten thousand dollars for the civilization of the Indians.

#### BIBLE SOCIETY OF VIRGINIA.

The Eleventh Annual Meeting of this Society was held in the First Baptist Church in the City of Richmond on the 6th inst. It appears from the Report that the receipts (from the last of March 1823, to the 5th of April 1824) had been \$929,13; and the expenditures \$668,62, leaving a balance in the hands of the Treasurer of \$260,51.

Of this Society, the Rt. Rev. Richard Channing Moore, D. D. *Bishop of the Diocese*, is President, and the Vice Presidents are Clergymen of different religious denominations. The following extract from the Report of this Society is worthy of notice.

The very difficulties which oppose the enterprise in which we are engaged, should impart additional ardour and activity to our zeal. God himself has said, "My word shall not return to me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." Facts in profusion, have demonstrated the fulfilment of this promise; and they warrant the fullest reliance upon it, for the future. Confident of eventual success, Bible Societies are extending their operations in all directions. Not only among Protestants who concur in regarding the Bible as the only ultimate rule of christian faith and practice, but among members of the Roman and Greek communions, the sacred volume is fulfilling its mission of mercy, and exerting a noiseless but powerful influence. In Europe and in America, this cause has assumed a commanding attitude. In Asia and in Africa, its advocates and its agents have been cheered with success. Nations severed from each other by the various causes which diversify the character of man, have realized the attraction of a common object and a common interest. Here, at least, they feel their affinity. And the tie that binds them together will be honoured and perpetuated, when every combination against the welfare of the human race,

shall be dissolved and branded with eternal infamy.

It is a just cause of gratulation and thankfulness, that our country has borne so distinguished a part in this work of christian beneficence. Within the memory, even of the young, its endeavours and its successes have been signal. Much has been done, but more remains to be accomplished. While the American Union, with her more than four hundred Bible Societies, is striving to overtake and supply the deficiency of the word of life which actually exists; that deficiency is increasing with the additions that are continually swelling our population. Let this point be gained; and yet there are millions who have never heard of the Bible, to whom its light, and its sanctity, and its consolations must be transmitted. In behalf of this object, every sentiment of piety to God, and of sympathy for man, is addressed:—Every heart is invited to feel, every hand to contribute, and every tongue to pray. Every possible excitement to effort, and every possible pledge of success, is presented. And on this hallowed scheme for filling the earth with the knowledge of the Lord, HEAVEN HAS SMILED—AND WILL SMILE.

#### INTERESTING FROM DR. MORRISON.

A letter has lately been received in this country from the Rev. Dr. Morrison, written at Canton, in China, in October last: containing two interesting pamphlets. The first of these pamphlets is entitled—"A Sermon to Sailors at Whampoa in China, on the deck of the American ship *Pacific*, intended to have been preached Nov. 3d, 1822. The fire of Canton suburbs on November the 1st, 2d, and 3d, prevented the design being carried into effect on that day, but it was preached on board the *Pacific*, December the 8th, 1822. About fifty seamen and officers present. Malacca; Printed at the Mission Press."

This is a singular and interesting discourse, at once, from the circumstances in which it was preached, the place at which it was printed, and the manner in which the learned author treats his subject. The text is taken from Ezekiel, xxxvi, 20; and the discussion that follows is in a style studiously colloquial—no doubt that it might be perfectly intelligible to those to whom it was addressed. But it is full of thought and information, and well adapted to answer the end which the excellent missionary who uttered it had in view. Did our



space permit, we should willingly insert a number of extracts. We can only say, that the reading of it reminded us strongly of a remark of Johnson in his life of Dr. Watts, "Every man acquainted with the common principles of human action, will look with veneration on the writer, who is at one time combating Locke, and at another making a catechism for children in their fourth year. A voluntary descent from the dignity of science is perhaps the hardest lesson that humility can teach." Yet it taught, as the sermon before us evinces, the translator of Confucius and the author of a Chinese Dictionary, to preach to fifty sailors on the deck of a ship, and then to print for their use, a sermon in which every thought and word is adapted to their understanding and directed to their improvement.

Two additional papers are contained in this pamphlet, and follow the sermon.—The first is, another address to sailors, in the same style with the sermon, which, it appears, had been printed and distributed among them, before the sermon was delivered; and in which the author reasons and remonstrates with them, in regard to the vices and excesses in which they indulge in China, and by which they often incur serious personal injury, occasion loss to their employers, and bring reproach on their connexions and country, and on the Christian name and cause. It is concluded with the following "Sailor's prayer, written in the Atlantic Ocean, on board the ship Mexico."

"Guide us, O! thou great Jehovah,  
Wanderers on the mighty deep;  
From the storm and raging tempest,  
Deign our floating bark to keep;  
Lord of Heaven!  
Bid the breeze propitious blow.

Be our safeguard through the night-watch,  
And our guardian all the day,  
To our destined port in safety,  
Give us fleet and gladsome way;  
Strong Deliverer!  
Be thou still our strength and shield.

And when life's short voyage is over,  
In the heaven of the blest,  
May we, guided by thy Spirit,  
Find an everlasting rest;  
Father hear us!  
For the great Redeemer's sake."

The second paper contained in this pamphlet, is addressed "To the Publick—Canton, Dec. 1st, 1822." It consists of a "proposal for bettering the morals and condition of sailors in China;" and is thus introduced—"At Whampoa, the anchorage of European ships which frequent

China, there are annually, from fifteen to twenty large Indiamen; and between twenty and forty vessels from the United States. The crews of those ships make collectively, from two to three thousand men, all of whom speak the *English* language; and therefore, under the operation of liberal and Christian sentiments, any benevolent efforts for the good of these men, while in China, may include both nations." The proposal of Dr. Morrison is, that there should be, 1. A *FLOATING HOSPITAL*; to which the sick and infirm may be removed, and in which they may receive far better medical aid than they do, or can receive, at present. 2. A *FLOATING CHAPEL*, "with sermons twice a day, on the Sabbath; which would furnish the means of rational occupation and of religious and moral instruction, to as many of the seamen as chose to avail themselves of it; many of whom would no doubt gladly do so, if a pious, zealous preacher addressed them." It remains to be seen whether the plan contained in this proposal of Dr. Morrison will be carried into effect or not. We hope it will; and we cannot forbear to remark, that these pious and benevolent plans and efforts of Dr. M., are among many evidences to show, that the enemies of missionaries are the enemies of *humanity*, as well as of religion. Our notice of the second pamphlet of Dr. M., which relates to a very important subject, must be delayed till the coming month.—*Ch. Ad.*

#### DESTRUCTION OF SCIO.

*Extract of a letter from Rev. H. D. Leeves, an Agent of the British and Foreign Bible Society.*

We proceeded hence to Scio, where we had an opportunity of witnessing the melancholy and utter desolation which has befallen this beautiful and once flourishing island. I could not have conceived, without being an eye-witness, that destruction could have been rendered so complete. We walked through the town, which was handsome, and built entirely of stone, and found the houses, the churches, the hospitals, the extensive college where a few months ago 600 or 700 youths were receiving their education, one mass of ruins. On every side were strewed fragments of half burnt books, manuscripts, clothes, and furniture, and what was most shocking to the feelings, numerous human bodies mouldering in the spots where they fell. Nothing that had life was to be seen but a few miserable half starved dogs and cats.

The villages have shared the same fate, and of a population of 130,000 Greeks, there remains, perhaps, 800 or 1,000 individuals scattered through the most distant villages. In the towns nothing has escaped but the consuls' houses, and a very few immediately adjoining them, which could not be burnt without destroying those of the consuls.

From the painful sight of these dreadful effects of unbridled human passion, we were a little refreshed by visiting, in the afternoon, the country house of the British vice-consul Signior Giudice, who during the sack of Scio, humanely received all the unfortunate creatures who fled to him for protection, and has redeemed many others from slavery. He has a little colony of 207 Sciots, chiefly women and children, huddled in his garden and premises, whom he feeds at his own expense, and who, under the British flag, have found protection amidst the wreck of their country. There are similar establishments in some of the other European consulates. Their food, at present, consists chiefly of the figs and grapes, which are now common property, there being no hands to gather in the fruits of the soil; but, as this supply will soon fail, we have, since our return, commenced a subscription among the English residents at Constantinople, who have been ever ready to meet similar calls upon their charity during this calamitous period, in order to send them a supply of biscuit and flour for the winter months. I mean to add, on the part of the Bible Society, a donation of Greek Testaments; and have written to Smyrna, to desire that a sufficient number of copies may be sent to furnish the refugees both at the British and other consulates.

#### REPUBLIC OF COLOMBIA.

A correspondent of the New-York Religious Chronicle, in an interesting communication, concerning South America as a missionary field, states that the facilities presented to missionaries in the Republic of Colombia, are very great. Schools are authorised by law, and supported by the public funds. Colleges have been built, and Universities endowed, by the generosity of individuals, or by the appropriations of government. The Lancasterian system of instruction has been introduced in some places, with its usual success. The Republic has made provision at the several colleges for the education of native youths, at the public expense. The intercourse

between the Republic and the United States, is becoming more and more easy and frequent. A passage is ordinarily made from La Guira to New-York, in fifteen days. The facilities for acquiring the Spanish language are increasing, and the state of society in Columbia is such as to render the life of a missionary pleasant; so that the way is almost as well prepared for the introduction of missionaries from North America to the Republic of Colombia, as from the Atlantic to the Western States.—*Rec.*

#### GAMING.

*The wages of sin is death.*

We do not remember ever to have seen the malignant consequences of this vice presented in stronger colors, than in an account of the fate of a *great body of gamblers* at Hamburg, which was originally published in a German Gazette, by an intelligent spectator, as the result of his attentive examination during a period of two years.

Of six hundred individuals, who were in the habit of frequenting gaming-houses, he states, that *nearly one half* not only lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self-murder. Of the rest, not less than an hundred finished their career by becoming swindlers or robbers on the highway. The remnant of this unfortunate group perished; some by apoplexy; but the greater part by chagrin and despair. He mentions, that during the whole space of two years, to which his journal is confined, he did not see one of these six hundred gamblers with a single new dress.

*Bos. Tel.*

#### THIRTY YEARS AGO.

"There was a period," said the aged and venerable president of the Swedish Bible Society, in their meeting at Stockholm, "still fresh in the memory of many, when some predicted that the era was fast approaching when there would be no Bible to be found, except in large libraries, and covered with dust, to remain as a memorial of the superstition of our ancestors. They did not consider, that had such predictions been verified, the pillar which supports the civil government would have been removed, society at large would have lost its best security, and suffering humanity her best consolations. What would these airy schemers now say, could they rise from the dark tombs into which they have descended without hope, if they were to behold that sacred book, which was once the object of their cold hearted derision, now circulated throughout the whole world, anxiously inquired for by multitudes, and received with veneration and gratitude? What would they say, could they see princes and other exalted personages, and thousands of the various classes of society considering it their delightful



duty to become fellow-labourers in paying homage to this important object, and by this means fulfilling the immutable truth of that divine declaration—"As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God?" [N. Y. Observer.]

### REVIVALS OF RELIGION.

The revival which has been progressing for several weeks in Burlington and Bristol we understand has become quite general especially in the former place. A general solemnity rests upon the whole parish; and more than 200 anxious for their souls, have attended some of the meetings for inquiry. Such is the anxiety to attend religious meetings that several families assemble their children at one house that one adult may take charge of them while the rest go to meeting. One violent opposer to the work offered to bet a *Bible* that he would not be made a subject of the work. In a few days he was crying for mercy and begging Christians to pray for him.

We understand that this gracious work has extended into Harwinton an adjoining town where many are anxious and some are rejoicing in hope.

The revival in East Haddam, which commenced in December last, still continues. It is a great and glorious work. About 160 have been reclaimed from the thralldom of sin and Satan, and brought into the glorious liberty of the Gospel. Nearly all the youth of the parish have been led to seek their Creator "before the evil days come." These added to about 130 in Millington society make the whole number in East Haddam nearly 300. "Who are these that fly as a cloud and as doves to their windows."

The following information has been received from an authentic source, and may be relied on as correct.

There is, at this time, an unusual attention to the subject of religion in Bethel congregation, Augusta County, Virginia, under the care of Mr. T. M'Farland. Fifty-nine persons have been received into church communion since last June, and there is a growing seriousness generally through the congregation. This is the result of Bible classes, lectures, and faithful pastoral visits, as well as of pulpit labours. "In the two Presbyterian churches of E. Town, of New-Jersey, under the care of Dr. M'Dowell, and Mr. Magee, there is, we trust, what may be called a revival of religion. It commenced in Mr. Magee's

church about the first of February, while he was, perhaps, more than usually engaged and faithful in visiting his people. the encouraging appearances were soon observed in the sister church. Great watchfulness and prayerfulness in private, consistency of character and faithfulness in public, prevailed among Christians. And at present, there is a prevailing and anxious thoughtfulness, a noiseless and enlightened inquiry among sinners on the subject of religion in almost every part of the congregation. The people generally have a speculative, and are striving to obtain a practical belief of the truths of the Bible. The pastors are warmly and laboriously engaged. The religious meetings are not more frequent or protracted than usual. To instruct the people on the great doctrines of salvation, and not merely to excite animal feeling by declamation, is the object and tendency of their preaching. The awakening is deep, and is becoming general. Of the two congregations upwards of eighty persons profess to be inquirers; and some are indulging a hope of having experienced a change of heart.

[Family Visitor.]

Extract of a letter to the editor of the Columbian Star, dated Greenville (Vir.) March 20:

From a correspondent, I recently received a letter containing a brief detail of a glorious work of grace going on in the counties of Halifax, Pittsylvania, and Bedford, Virginia, which I deem too consoling to Christians to withhold from the religious public. I am therefore induced to forward an extract of the letter to you for insertion.

There has never been such a revival in these counties since the memory of man. During the last year a hundred and seventy have been added to one church, and a hundred and twenty to three others, where the revival has just commenced. Persons of every rank and age, have become subjects of regenerating grace. It is pleasing to see some of the old revolutionary soldiers, who had lost members of their bodies in the cause of liberty, submitting to the ordinances of our Lord.

This glorious revival is spreading; and there is a general awakening in Pittsylvania. In this work, there are several young men of promising gifts, one of whom is about fifteen years of age, and many others of a similar age. Out of the mouths of babes and sucklings hast thou ordained strength.

## POETRY.

*For the Religious Intelligencer.*

"None saith, where is God my maker, who teacheth me more than the beasts of the earth, and maketh me wiser than the fowls of heaven."

JOB 35th and 10, 11.

Oh! send thy thoughts beyond this starry pole,  
And to thy Maker's teaching yield thy soul,  
Who guides the restless bird to frame her nest,  
And shield her offspring 'neath her downy breast,  
Gives the wild fox his cavern'd haunt to love,  
With tender pity fills the gentle dove,  
Bids the weak worm its secret refuge know  
The venom'd reptile pierce its mental foe,  
The insect chymist Nature's charms explore  
And wise for winter hoard the honied store,  
The wandering stork her devious course descry  
And mark her journeys on the pathless sky;  
Who ocean's tribes with scaly armour shields  
Innumerable gliding o'er unfathom'd fields,  
And with fierce rage the ravening herd inspires,  
Who roam the desert, and partake its fires.

But he to man a nobler boon has given,  
With brow erect to contemplate the heaven,  
With judging reason, not with instinct blind  
To trace the impress of the Eternal Mind  
And 'neath his throne with supplication meek  
Through a Redeemer's name, his soul's salvation seek.

H.

## RELIGIOUS INTELLIGENCER.

(NEW SERIES.)

The next volume of the Religious Intelligencer will be considerably enlarged. It will be printed on a super royal sheet, which will contain nearly one third more than it now does. It will be paged and folded for binding in the present form.

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Subscribers for the present volume, who do not give notice to the contrary before the last number is issued, will be considered as subscribing for the next.

\* \* All letters to the Editor must be post-paid.

Those of our subscribers who owe for the present, or any previous volumes, are respectfully requested to settle their accounts, and agents will perceive the necessity of making early returns. \$2,50 will be received in full for the present volume from those who will pay in advance for the next volume at the same time.

It will save much trouble and expense, if each subscriber would pay his subscription to the agent, if there is any in the town where he lives, and those who find it convenient to send by private conveyance may make payments to either of the following persons:—Mr. Samuel Whiting of New York, corner of Greenwich and Fulton streets; Dr. Croswell, P. M. at Catskill; E. F. Backus, Bookseller, Albany.

The Treasurer of the "New Haven Female Auxiliary Society for Meliorating the Condition of the Jews," acknowledges the following receipts from April 15th, 1823 to April 15th, 1824.

Balance in the Treasury,	\$ 1 81
Received by annual subscription,	49 57
One life subscriber,	10 00
From Mrs. S. E. Dwight for ten years,	5 00
From Miss Abigail Gilbert, do.	5 00
A donation by Miss H. Hotchkiss,	50
do. by Miss Dunning,	62
do. from Mrs. Wise,	50
do. from a friend,	32
Do. from a sailor by Miss Dunning,	25
For "Israel's Advocate,"	2 00
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From Miss C. Townsend,	50
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From a female friend, by Mrs. William Austin,	50
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SUSAN W. INGERSOLL, Treas. \$98 30

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